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as "the common Will"? or as the Social Mind? Professor Leuba seems to think the answer should be negative, if one may judge from the last lines on page 272.

Various replies suggest that some think that God is not the same to religious experience as to philosophical thought. Religion is a practical activity and it tends to emphasize personal relations and attitudes. Philosophical reflection is more detached, less concrete and vivid. Material objects appear differently in the practical use of them and in reflective analysis of them. One wonders what such a questionnaire would achieve with reference to "Uncle Sam." No one believes that there is a particular person of a certain height and weight and color of eyes answering to that name. Yet a very substantial reality is designated by it.

The views of the author appear freely in the discussions of the statistics. He holds that "detailed acquaintance with the orderliness of physical nature dispossessed God of that realm" and implies that the same is true of the mental realm (p. 240). Christianity is identified with its reigning forms (p. 248), which one should hardly strive to preserve. Human society generates moral ideals and the impulses to realize them, and this is a sufficient living creed (pp. 330 ff.).

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The History and Practice of Psychoanalysis. By POUL BJERRE, M.D., translated by ELIZABETH N. BARROW. Boston: Richard G. Badger. 1916. Pp. 294.

The first part of the book is an attempt to gather up the psychotherapeutic strands of the last century, beginning with Kant and Feuchtersleben, on the one hand, and, on the other hand, the schools of hypnotism founded by Liébeault and Bernheim at Nancy, with their reaction on Wetterstrand. Bjerre then traces the rise of Freud, Dubois, Forel, and Moll, and the development of the present psychoanalytic schools. Finally, he presents a description of Adler's theories. He barely touches upon the work of Jung, although Jung's influence is seen throughout the book.

The latter half of the book deals with such questions as the nature of hypnosis, and the relative importance of the conscious and the unconscious.

The book, although containing many passages that are readable and stimulating, is marked by its careless English. This fault, I suspect, is due to either a lack on the part of the translator of psychoanalytic knowledge or to an insufficient understanding of our own or the original language.

One example of faulty terminology occurs on page 86. Here Freud is made to say that the four psychological processes in the construction of the dream are as follows: (1) Condensing, (2) displacement, (3) *sensualizing*, (4) censoring. What the author means to convey by the word *sensualizing* is the process of dramatization. In a brief note he explains the term by stating that "the dream has an inclination to present everything in acoustic and visual pictures. It does not approve of the narrative form but is, in its essentials, dramatic." Why not, then, use the term dramatizing, instead of the misleading *sensualizing*.

This is but one of a number of inaccuracies in the description of Freud's theories. Mistakes occur also in the delineation of the theories elaborated by Adler and Jung. Therefore, with the exception of a very excellent chapter on the nature of hypnosis, the book has little value as a history and practise of psychoanalysis.

As a practise of psychotherapeutics by Poul Bjerre, however, the work is extremely interesting. The personality of the author shines throughout as that of a natural born psychotherapist of wide reading and extensive practical experience. The very interesting history of the analysis and cure of a case of paranoia of ten years' duration bears evidence of Bjerre's undoubted skill and ability.

We trust that Bjerre's future works will be put into the hands of a more able translator. Unquestionably a man of his development has important messages to give to the world, especially to those of us who are working in the same field.

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JOURNALS AND NEW BOOKS

PSYCHOLOGICAL CLINIC, Vol. XLI., No. 1. March 15, 1918. *Preliminary Impressions of the Standard Revision of the Binet-Simon Scale.* J. E. WALLACE WALLIN (pp. 1-15).—Preliminary impressions of the scale from its use may be summarized as follows: The amateur will find it much more difficult to administer the Stanford scale than the old Binet scale, while anyone who merely tests subjects occasionally will certainly not be able to do satisfactory testing. We doubt whether some of the tests should be administered according to the Stanford formulas, while we also question the propriety of even including some of the tests. We are not yet ready to analyze our Stanford records, but it is evident that the scattering is very extensive in this scale, apparently more extensive than in the 1908 and 1911 editions. The practical significance of this fact is a problem for future study. Altogether, we are in-